

Stevenson Family

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GENEALOGY COLLECTION

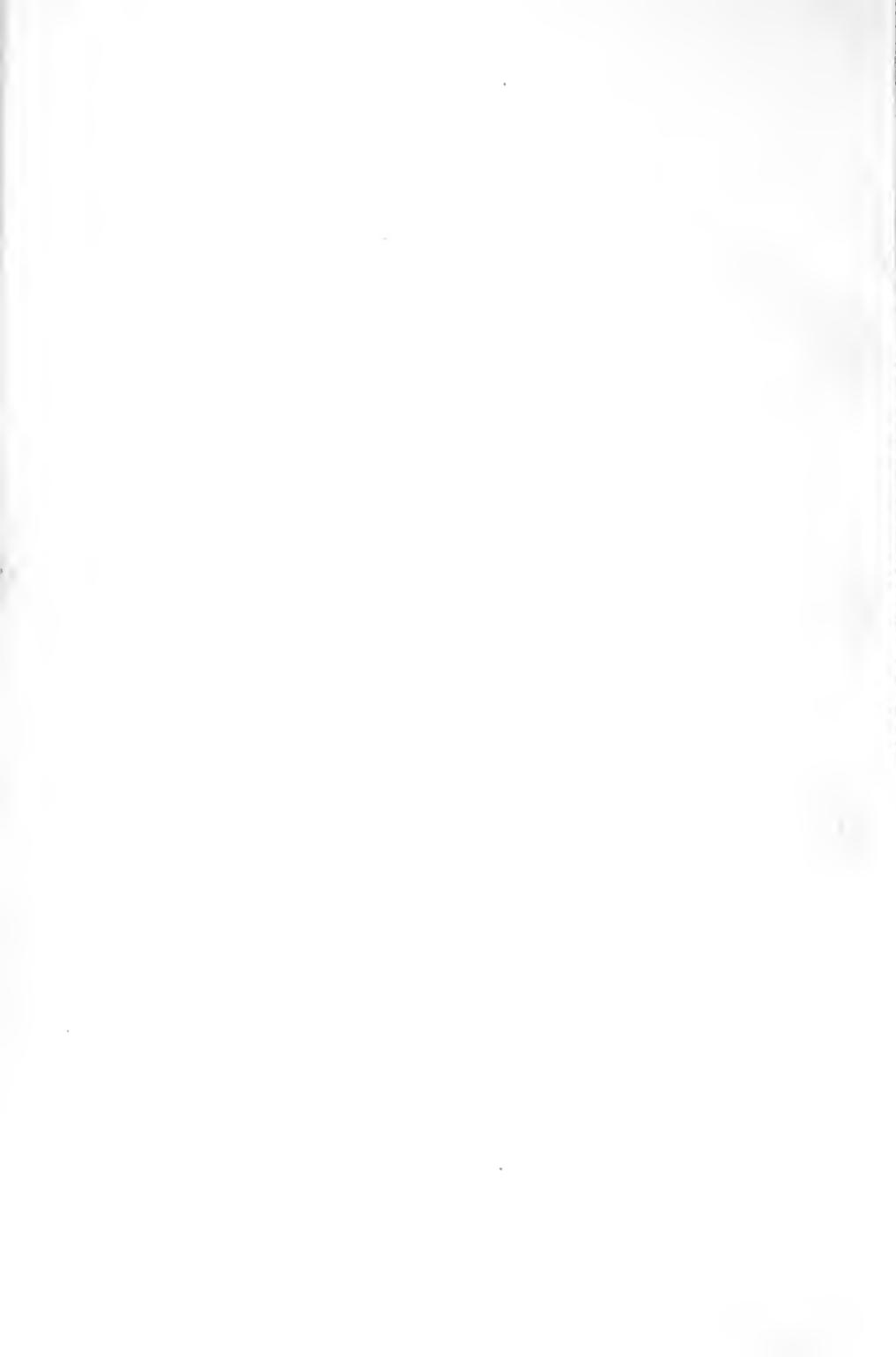
1823

from Prof. M. Stevenson

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A

GENEALOGICAL TABLE

OF THE

STEVENSON FAMILY,

FROM 1735 TO 1880.

WITH

MEMORANDA

OF A

FEW NAMES FOUND IN THE TABLE.

COMPILED BY J. M. S., *Died Aug. 2nd 1896*

A GRANDSON OF THE ORIGINAL JOHN STEVENSON.

PRINTED FOR THE DESCENDANTS, NOT PUBLISHED.

1880.

MEMORANDA.

THE compiler of the Genealogical Table of the *Stevenson* family embodies in the following brief notices what few facts he could gather of one and another of the many names occurring. Of the clergymen connected with the family by descent or marriage it was of course possible to collect more information, hence they may seem to have an undue prominence. Yet doubtless many of those who find the briefest record here have left in the book of God's remembrance a full-paged recital of deeds nobly done for their fellow-men and of faithful service to Him.

JANE STEVENSON McCOMB. Of *Jane*, the eldest daughter of John Steveuson, the compiler knows nothing beyond the facts in the tabular record. From the character of her descendants we are safe in the inference that she and her husband were God-fearing and Christ-loving believers. They both reached nearly four-score by reason of strength. Doubtless they had their share of the sorrows incident to old age. But they are at rest.

WILLIAM, the second child, was an enterprising youth who went out from his family in early manhood, became a trader to Southern cities, and it is supposed lost his life in one of his tours to or from New Orleans. His family failed to find trace of him.

JOHN is remembered as a plain, but exceedingly intelligent farmer, with a spice of humor in his nature, which made his house a pleasant resort to the writer more than forty years ago, when released from the examination at old Jefferson College. With his four interesting daughters, two sons, and quiet and sweet-faced wife, the house was a charming Christian home. He was an elder in the Pigeon Creek Presbyterian Church for almost or quite a half century. He entered into rest at an advanced age.

JAMES became a farmer and owner of mills in Washington Co., Penn., and raised a family in like manner, chiefly devoted, so far as is known, to the farming interests. How far he and his descendants have been servants of Christ is not known to the compiler. As they were children of the covenant, the presumption is that they are inheriting the promises.

SAMUEL. Nothing can be added to the statement in the table as to him or his descendants.

ROBERT connected himself when a young man with the church of Cross Roads, and witnessed the moving scenes connected with the great revival in that church, and at Cross Creek, Buffalo, and Chartiers, called "The

Scenes - 25.00

falling work." He was for more than sixty years a ruling elder in the Presbyterian church. He removed to Mercer County in 1800, and afterwards became connected with the Plain Grove congregation, where he spent the last thirty-eight years of his life.

As an elder he was punctual, efficient, and reliable, and as a Christian he was remarkable for his uniformly cheerful and happy disposition, and for the readiness and propriety with which he conversed on spiritual things.

His last sufferings were severe and protracted, but were borne with great patience. His mind seemed to be full of Christ, and his conversation was chiefly about him and heavenly things. His last end was peace.

JOSEPH. From memoranda prepared by the Rev. Joseph Stevenson in his seventy-sixth year, the following record is drawn.

Losing his father when he was but five years old, he remembered chiefly his stepfather, Judge James Edgar, as the head of the family. Of him he ever retained the highest estimate. Joseph's early youth in that Christian home insured the formation of right principles, from which he never swerved.

At the age of fifteen years he was apprenticed to Malcom McComb for four and a half years, and learned the smith trade under Col. John Shields, in Beaver Co., Penn. He records that intemperance was greatly prevalent in that place, but from this and other flagrant sins he was mercifully preserved, and was regarded by oth-

ers, though not by himself, as an exceedingly exemplary and pious youth. Having finished his apprenticeship, he set up a shop for himself in 1800, near Greensburg, Beaver Co., Penn., and was greatly prospered in business. For nearly three years he continued this business, when a severe affliction turned his thoughts more entirely to his soul's welfare, and under the preaching of the Rev. Thomas Hughes he was led "with unspeakable joy to fix his affections upon Christ." Immediately his mind was turned to the question of preparing for the ministry. After consultation with his stepfather and a few others, he dismissed his men, closed up his business, and commenced the study of Latin in a log-cabin under the Rev. Thomas Hughes, where he found fourteen other youth looking towards the ministry, of whom Joshua Beer, John Bruce, John Mathews, Wm. Mathews, Robert Semple, Thomas Clark, Robert and Edward Johnston, and James and Benjamin Boyd, completed their course and preached the gospel until their work was done. As was common in that day and place, the young student, early in the course of his studies, married (August, 1804) *Sarah Marquis*, eldest daughter of the Rev. Thomas Marquis of Cross Creek, Washington Co., Penn., and removed to Canonsburg, where for three years, under the presidency of Rev. Dr. Dunlap, he prosecuted with great diligence his studies. Nearly two years were next spent in the study of theology with Rev. Thomas Marquis, when he was licensed, Oct. 15, 1808,

to preach the gospel, and immediately entered upon his work in "*Three Ridges*" and "*The Forks of Wheeling*." He was ordained in June, 1809. In 1812 each church was able to employ the full time of the pastor, and he confined his labors to *Three Ridges* (West Alexander). For nearly seventeen years, from 1808 to 1825, he continued to minister to this people, though spending many months in various missionary tours North and West: at one time six months in the service of the Washington County Bible Society in Greene County, Penn.; at two other times under the Synod of Pittsburg, in the establishment and the revisiting of a mission station among the Ottawa Indians on the Maumee river, now Northern Ohio.

The salary promised, and poorly paid, of \$320 being insufficient to support his growing family, his people advised him to buy a farm and derive part of his support from it. This, though common then, he became convinced was an unwise proceeding, as it engrossed his time and thoughts and interfered with study and progressive acquisition.

The conviction grew upon him, towards the end of this pastorate, that the church needed ministrations which he believed he could not render, and he "resolved to leave the people for their good." There is abundant evidence that his church did not agree with him in this.

Having come into possession of a large tract of land in Logan Co., Ohio, "without much desire or labor" on

his part (as his memoranda say), and where there was little Presbyterian influence, and having means to support his family for a time, he resolved to move to that county and become a voluntary and self-sustaining missionary. This removal was made early in 1825, when he settled upon his land, one and a half miles north of Bellefontaine—his home until he went to the better country.

When Mr. Stevenson reached Logan Co., the five counties of which it was the centre were without a Presbyterian minister, and but two church members in the bounds of the Bellefontaine church as now existing. As soon as a cabin was constructed in the woods to shelter his family, he established a circuit for himself of thirteen preaching places, to be reached and ministered unto every five weeks. This work he continued for above two years, in the mean time forming churches as God gave him adherents. By degrees he narrowed the circle of his work, at length confining it chiefly to the Bellefontaine church.

At the end of nineteen years of pioneer work he saw the institutions of the gospel established in his own and adjoining counties ; and what was a forest when he commenced had become a populous, wealthy, moral, and religious community.

In 1844, the thirty-sixth year of his active ministry and the sixty-fifth year of his life, his wife's health rapidly failing and his own much shaken, he resigned his charge, gave up housekeeping, and devoted himself to

voluntary good-doing and the sedulous care of his invalid wife. Five years thereafter, July 25, 1849, she was released from years of suffering to enter upon that life where there is no more pain. The remaining sixteen years of his life were spent in attending ecclesiastical and missionary meetings, visiting his children, strengthening the churches, preaching as strength allowed in needy fields, and in growing old beautifully, and in a Christian sense grandly. His last special effort was commenced 1855, in the seventy-sixth year of his life: namely, to canvass the county of Logan as an agent of the Bible Society. During that year he delivered 47 addresses, formed 17 auxiliaries for the society, distributed personally 1,200 copies of the sacred Scriptures, and collected some hundreds of dollars for the parent Institution.

On his eighty-first birthday he makes this record: "I am free from pain and have no disease which threatens my life, but the infirmities of age admonish me that my end cannot be distant. My life here is infinitely better than I deserve, but to be with Jesus, whom I have endeavored to serve for fifty-seven years, would be far better. It is my incessant desire to live without sin. When I lay down this body, I shall be done with sin for ever. Glorious hope! Who would not die to realize it! I would not live alway in this sinning state—would love to be restored to the image of my Maker, God, and serve him perfectly for ever."

The last record found was made March 25, 1861, his eighty-second birthday : “The last year has been one of great mercy. God is good and his mercy endureth for ever. My life, in a great measure useless, has been spared, while many in the prime of life and usefulness have been called home—taken out of the way of the storm of wrath which is coming on a wicked world !” Four years more of a peaceful and happy life, in the midst of his devoted and almost worshipping children, were meted out to him, when, on February 24, 1865, he calmly and sweetly fell asleep in Jesus.

The briefest sketch of his character must say that the Rev. Joseph Stevenson was preëminently a *just* man. The Golden Rule was his constant standard of action. In buying and selling, in all forms of business transactions, in his judgments of human conduct as exhibited by others, in his social and domestic life, no prejudice or passion was allowed to swerve him from the doing full and exact justice when he saw what that high attribute demanded.

Nor was he less characterized by a wise and large-hearted *benevolence*. Every proper object of charity was cheerfully met by a generous help, and towards the close of his life, and for many years, he gave one-tenth of his income, reduced by his previous gifts to a spare living for himself ; and in the latest years, one-fifth, was joyfully appropriated to the cause of Christ, he being his own executor to the very end. So that he who had

handled many thousands, and for half a century and more, died leaving only enough for a decent burial.

It must be added further that he was invariably and notably a *courteous gentleman*. Without the studied formalities or honied and hackneyed phrases of self-styled polite society, he yet won all hearts by his own true-heartedness. Alike courteous to his equals, considerate of his subordinates, gentle to the weak and feeble, and loving to the little ones, he secured the respect of all, and the profound affection and reverence of his children and grandchildren.

As might be inferred, with the possession of these traits he was noted during his long life as a *peacemaker*. In the thousand and one differences which arise in new countries, in neighborhood conflicts, family broils, and church societies, the common resort was, "Send for Father Stevenson, and we will abide by his decision." And rarely did he fail to compose the warring elements and bring peace.

Over all and controlling all he was a devout, humble, prayerful, and cheerful *Christian*. For a happy combination of the Christian graces, a well-rounded and symmetrical character, and a calm and constant trust in a covenant God, few have equalled, and none known by the compiler have ever excelled Rev. Joseph Stevenson.

SARAH MARQUIS STEVENSON, eldest daughter of the Rev. Thomas Marquis, and wife of Rev. Joseph

Stevenson for forty-five years, was a woman of strong character and marked qualities. Born in the wilds of Western Pennsylvania, when invasions from hostile Indians were not infrequent, converted to Christ's service in a fort, surrounded by hostile Indians, and spending her youth in the scenes which followed the Revolutionary War, she grew up an energetic woman and a stalwart Christian, eminently adapted to be the companion of a missionary pastor such as was her husband. Her life was characterized by untiring perseverance in every good work ; fortitude under intense suffering, of which she had a large allotment ; deep and prayerful solicitude for the temporal and spiritual welfare of her family ; accurate knowledge of the great truths of the gospel ; true appreciation of the image of Christ wherever found ; and a full and unswerving trust in the mercy of Christ as her own Saviour. As the necessary outworking of such traits she exhibited compassion for the poor, sympathy with the suffering, and ready help to the needy. No self-denial was too great if she could thereby stimulate others to Christian effort, and thus aid her husband in spreading the good news of salvation at home and abroad. Her life was one of toil, its later years burdened by suffering, but her end was peace, and her reward we cannot doubt was glorious.

MARY STEVENSON MILLER. Of this, the eighth child of John Stevenson, the compiler knows little beyond the record given in the table. That shows above

forty descendants from this mother in Israel, many of whom, if not all, are following in her footsteps towards the heavenly Canaan.

ELISABETH STEVENSON MAYES, was born near Cross Creek village, Washington Co., Penn., baptized by the Rev. Dr. John McMillan, converted at the age of seventeen years, united with the church at West Alexander in the early ministry of her brother, Rev. Joseph Stevenson, and remained a member there until her decease. She had a clear mind, a temper not easily ruffled, and a heart pervaded by the spirit and moulded into the image of her Saviour. A character so pure and a life so exemplary rendered her greatly beloved and very useful in the relation of the family, the community, and the church. During the last few years of her pilgrimage she was in feeble health, and confined much of the time to her own room. This was the season of spiritual growth and ripening. She "received the kingdom as a little child," and the graces of humility, submission to God's will, gratitude for all his mercies, and confidence in him, were especially manifested in her experience. Pains and trials, enjoyments and comforts, she alike regarded as mercies sent to draw her more closely to the Saviour. "Truly her conversation was in heaven." And at the last, peacefully and prayerfully, though with great bodily suffering, she entered into rest, leaving to her children and friends a precious example of the blessedness of the gospel of Christ.

REV. SAMUEL STEVENSON, son of Robert, who became a member and minister in the Baptist church, went from Plain Grove, Penn., where he was born, to Arkansas to engage in teaching and missionary labor when about thirty-two years of age. For the remaining thirty years of his life he labored devotedly in the diffusion of the truths of the gospel. He established and taught for a time a high-school in Arkadelphia, subsequently he acted for the American Sunday-school Union, and still later as a voluntary colporteur of the American Tract Society. A notice of his death, published in a Southern paper, said, "He has sold many books, distributed many tracts, organized more Sunday-schools perhaps than any other man in the state, and preached thousands of sermons during his residence among us. How many there are among us who can trace their first religious impressions to this earnest man of God time will never reveal."

He had been in feeble health for many months, and for weeks was confined to his bed, but at length, April 7, 1878, he went up higher.

REV. JAMES STEVENSON, son of John, pursued his classical studies at Washington College, and his theological at Alleghany Seminary, Penn., and soon after licensure travelled South in missionary work and to be near an invalid clerical cousin by the name of Graham. They both died in Florida after a brief life in the ministry. James is remembered as a modest, gentle, devout servant of Christ. He has long since joined his parents in the worship of the upper sanctuary.

ROBERT, youngest son of Rev. Joseph Stevenson, grew up a conscientious and modest youth, and at the age of fifteen became a member of his brother John's family, who was then teaching at Kenyon College, Ohio, and there commenced his classical studies. He chose teaching as his life-work, and for years pursued that vocation in Dayton, Ohio. Too close application for his feeble constitution resulted in developing that fatal disease, consumption, and at the early age of thirty-eight he was released from suffering. One of the last records found in his father's memoranda is as follows : "August 25, 1860, witnessed the happy and yet mournful death of my youngest son, Robert, who died in the faith of the gospel, leaving his disconsolate consort and fatherless children in the care of his covenant God and Father."

As the remaining clerical names connected with the family, and found in the table, are still living (1880), the briefest mention of facts and dates will be most fitting.

JOHN McMILLAN, fifth child of Rev. Joseph Stevenson, named for the venerable Dr. McMillan, noted as a pioneer missionary in Western Pennsylvania, spent the first thirteen years of his life near West Alexander, Washington Co., Penn., the place of his father's first pastorate.

He was the subject of strong religious impressions from childhood, and early resolved to be a minister of the gospel. On the completion of his thirteenth year

the family removed to the then wilds of Western Ohio, and located in Logan County. For the next seven years he and his brothers were engaged, with much hired help, in felling the forest and clearing out farms, with little opportunity for other than family training. Yet he never relinquished entirely his purpose to secure a classical education, though his father doubted the wisdom of giving this privilege, unless he had strong ground to hope that the power thus gained would be employed in the advancement of Christ's kingdom. In the summer of 1832, when John was twenty years of age, at a Presbyterian camp-meeting held at Buck Creek Church, Champaign Co., Ohio, he was brought into the full light of an assured gospel hope, and in September of that year he entered Miami University, then under the presidency of the venerable Dr. Bishop, with Professors McGuffey, Scott, Armstrong, and McCraken. At the end of two and a half years he left Miami and entered Jefferson College (Dr. Mathew Brown, Pres.), *ad eundem*, and graduated in September, 1836. Without delay he entered the junior class in Lane Theological Seminary, under the instruction of Drs. Beecher, Stowe, Dickinson, and Briggs. A winter's study, pursued with intense application, thoroughly convinced him that a more accurate and profound scholarship was essential for the highest usefulness in the ministry, and hence he accepted the appointment of Principal of *The Senior Preparatory Department* of Kenyon College, Gambier, Ohio, and entered upon its duties in April, 1837.

The three years spent here in teaching, with three assistants, from seventy to eighty young men, in all the branches of an undergraduate and scientific course, he considers the most valuable years of his student life. During those years he enjoyed the friendship and oft companionship of that prince of men and of preachers, Bishop McIlvaine, president of the college, and of that model of an instructor, Dr. Wm. Sparrow, vice-president.

In October of 1837 he entered into the marriage relation, which has continued with increasing blessedness unbroken for forty-three years and until the present.

While teaching he continued the study of theology, and on April 14, 1840, was licensed to preach by the Presbytery of Richland, Ohio. He resigned his charge in Gambier, removed with his family to Athens, Ohio, and took charge of a seminary for girls for one year, during which a most extensive revival of religion occurred, bringing into the church almost the entire school.

On April 15, 1841, he was elected to the Professorship of Greek in the Ohio University, Dr. Wm. H. McGuffey being president. April 14, 1842, he was ordained to the full work of the ministry, and having to a good degree secured the training he had desired, resigned his professorship and entered upon his first pastorate in Troy, Ohio, September 1, 1842.

To human appearance this was an unfortunate location. Soon the diseases indigenous in that valley seized

him, and finally destroyed his health. A precious ingathering of many souls occurred during that pastorate. At the end of three and a half years, utter prostration compelled his resignation, and on May 14, 1846, he entered upon an agency for the American Tract Society, in connexion with Rev. Charles Peabody, a noble co-laborer, extending over the six states of Ohio, Indiana, Illinois, Missouri, Kentucky, and Tennessee. For three years and four months he travelled, preached, collected money for the Society, and regained his health, and on September 14, 1849, entered upon the pastorate of the First Presbyterian Church, New Albany, Ind. After years of happy and successful labor his health again failed and that of his family most sadly, and just as hope was given up that his wife could longer live in that climate, the American Tract Society elected him to the position of Corresponding Secretary, upon which he entered June 20, 1857, at New York, to which office he has been reëlected for twenty-three successive years, and in which he labors at this writing.

REV. JOSEPH HOVER STEVENSON was early the subject of religious impressions, with such a looking towards the ministry as led to boyish preachments to his little playmates in all seriousness, though a public profession was not made till his seventeenth year. He longed for an education from childhood, and aided in securing it by teaching some hours per day all through his preparatory course. He spent one year as an assistant to his

uncle, Robert Stevenson, in the *Dayton Literary Institute*, Ohio, was two years Principal of Greenfield Academy, Indiana, graduated at Miami University, Ohio, in 1859, was licensed by Sidney Presbytery, April 16, 1863, finished his theological course at Alleghany Seminary, Pennsylvania, 1864, was ordained by Presbytery of Redstone, October 14, 1864, at Brownsville, Penn., within ten miles of Rehoboth Church, where his great-grandfather Marquis was licensed in 1793.

Rev. J. H. labored as pastor in Brownsville four years, at Birmingham two years, at Groveport, Ohio, three years, at Fairview, West Virginia, two and a half years, and has now been at Tyrone and Scotdale, Penn., for five years. He has never lacked a place to proclaim the gospel nor a heart to enjoy it, and during these seventeen years he has been physically unable to fill his Sabbath appointments but twice. His labors have been greatly blessed in immediate results ; about four hundred names have been added to the church-roll on profession of faith under his ministry, and it cannot be doubted that Christians grow in grace under his Scriptural preaching and faithful pastoral service. May his bow long abide in strength.

REV. O. A. KINGSBURY was fitted for college in the *Collegiate School* of Forrest & Quackenbos, N. Y. ; entered Yale in Sept., 1856 ; graduated in July, 1860 ; taught for a year ; entered Union Theological Seminary in Sept., 1861, and graduated in June, 1864. Served the

Second Congregational Church, Middle Haddam, Conn., as stated supply, from March, 1865, to October, 1866 ; was ordained and installed pastor of First Presbyterian Church, Joliet, Ill., Dec. 11, 1866, and the relation was dissolved Feb., 1869 ; was installed pastor of First Presbyterian Church, Wappinger's Falls, N. Y., March, 1870, and released Nov. 1, 1873.

In May, 1873, he began work in the editorial department of the American Tract Society. From May, 1874, to July, 1877, in connection with editorial work, was acting pastor of the Union Evangelical Church, Corona, Long Island. He has now editorial connection with the three periodicals, *Illustrated Christian Weekly*, *American Messenger*, and *Child's Paper*.

REV. F. L. PATTON was born in the Island of Bermuda, received his classical education at the University of Toronto, Canada, his theological at Princeton, New Jersey, and was ordained and installed as pastor of the Eighty-fourth Street Presbyterian church, New York, 1865. Serving this church for about three years, he was called to the Presbyterian church, Nyack, N. Y., where he remained the same length of time. He then became pastor of the South Presbyterian Church, Brooklyn, from which, after a service of less than two years, he was called to the chair of Theology in the Presbyterian Seminary of the Northwest, at Chicago, which position he occupies at this writing, being also pastor of the Jefferson Park Presbyterian Church and associate editor of *The Interior*.

No other member of the family can feel so deeply as the compiler the imperfection of the foregoing records, as no one, till he attempts it, can know the difficulty involved in gathering the facts, many of which occurred far back, and at a time when the struggles of life in frontier settlements left no space for making memoranda.

Perhaps also those who, in advance of their fellows, lay the foundation of church and state in new countries are less careful to leave an earthly than to secure a heavenly record of their works. Those who follow and see the beautiful structure reared upon their ancestor's foundation can well say "they built better than they knew," and may be pardoned for desiring to tell the children what God did by and through their fathers.

Will some one of a later generation, whose name appears in the Table, at some future day take up this record and carry it forward when the compiler of this and his generation shall have been gathered to their fathers?

J. M. S.

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